A MISSION TO THE TRANSVAAL

AMOS BURNET

CS.
MINIATURES
BV.
3625
.S67
B8
1908

Library
School
of
Theology

The Methodist Missionary Library

EDITED BY
REV. JOHN TELFORD, B.A.

A MISSION TO THE TRANSVAAL

The Methodist Missionary Library.

David Hill: An Apostle to the Chinese. By Rev. W. T. A. Barber, D.D.

John Hunt: Pioneer Missionary & Saint. By Rev. Joseph Nettleton.

Chu & Lo: Two Chinese Pastors. By Rev. C. Wilfrid Allan.

Methodism in Central China. By Rev. George A. Clayton.

Methodism in West Africa: A Story of Heroism. By Rev. J. T. F. Halligey, F.R.G.S.

Ceylon and its Methodism. By Revs. A. E. Restarick and T. Moscrop.

Methodism in the West Indies. By Rev. Henry Adams.

Sydney Rupert Hodge, the Beloved Physician. By Rev. J. K. Hill.

GEORGE PHILIP & SON, LTD

THE LONDON GEOGRAPHICAL INSTITUTE

A MISSION TO THE TRANSVAAL

BY

REV AMOS BURNET

WITH MAP

London
ROBERT CULLEY
25-35 CITY ROAD, AND 26 PATERNOSTER ROW, E.C.

PRINTED BY
HAZELL, WATSON AND VINEY, LD.,
LONDON AND AYLESBURY.

BV
3675
.S67
H8
1905

Boston University
School of Theology Library

To

MY VENERABLE FATHER

WHO, IN THE EIGHTY-SIXTH YEAR OF HIS AGE

STILL PREACHES, WITH VIGOUR AND

ACCEPTANCE, THE GOSPEL OF

THE GRACE OF GOD

CONTENTS

CHAP.		PAGE
	INTRODUCTION	9
I.	THE NEW CALL . . .	13
II.	THE NEW LAND . . .	18
III.	THE DAYS OF FIRE . . .	25
IV.	SMALL BEGINNINGS . . .	30
V.	LATER HISTORY . . .	41
VI.	THE FIRST SURVEY . . .	57
VII.	THE GREAT ADVANCE . .	68
VIII.	TIMES OF TRIAL . . .	84
IX.	THE GREAT FUNDS . .	91
X.	SOME FACTS AND FIGURES .	99
XI.	THE PRESENT NEED . .	108
	APPENDICES	120

INTRODUCTION

A LITTLE more than six years ago I was suddenly and quite unexpectedly called to leave a pleasant home and congenial work in the ancient and beautiful city of Nottingham, to undertake an entirely new task in a land which I had never seen.

Much has been crowded into the intervening years, and, at the command of others, I have attempted to tell, in briefest outline, the story of our Mission in the Transvaal and Swaziland District, having especial regard to the time of reconstruction through which we have lately passed.

To the careful and sympathetic observer there are not wanting signs that a period of keen and almost feverish interest in South African affairs may be followed by a season

of inattention and neglect. This little book has been written, amid the rush of incessant travel, in the earnest hope that the Methodist Church may be induced to take a more profound and prayerful and constant interest in the great work that has been already accomplished, and the still greater work that waits to be done, in South Africa.

In looking through the following pages I am deeply sensible of two or three serious omissions. All are due to limitations of space. I have not been able, as was desirable, to commemorate and characterize the distinguished services of those who went before me, nor of those who have laboured by my side. An adequate acknowledgement of such services would have demanded a large volume ; anything less than that would have left us with a mere catalogue of names and dates. The men who laboured in the earlier and harder days are worthy of abiding remembrance, and those who have entered into their labours have been amongst the foremost in insisting upon this fact. Of those who are

still in the field it must suffice to say that the strain of the past six years has only been made tolerable by the loyal and steadfast co-operation of both ministers and laymen.

Nor has it been possible to describe the action and influence of our Church in the public life of the Colony at a most critical time in its history. It can only be said that upon all such questions as education, temperance, morality, and the administration of native affairs, we have spoken with no uncertain sound, though not always with the full effect that we could have wished. All these matters will doubtless have full place and due proportion in the detailed and more formal history of Methodism in the Transvaal which, in many interests, should be taken in hand at an early date.

Still less possible has it been to refer, even incidentally, to the good work done by other Churches. The great Missionary Societies of England are not strongly or generally represented; but two German Societies, the Berlin and the Hermannsburg,

have a large following. Excellent work is done by others; but nothing has been more pleasing in recent years than the rapid development of the missionary spirit among the Dutch Churches.

AMOS BURNET.

JOHANNESBURG,
July 30, 1908.

A MISSION TO THE TRANSVAAL

CHAPTER I

THE NEW CALL

> To that untried, laborious way which lay
> Across wide seas.

In a record of this nature the personal note will neither be disallowed nor misunderstood. On the morning of March 4, 1902, the postman brought the usual batch of letters. Taking up one which bore the stamp of the Wesleyan Methodist Missionary Society, the writer exclaimed, with more feeling than he cared to show, 'This will take us out of England.' There had not been the slightest

hint from any quarter whatsoever that a summons involving such a contingency was likely to come; but the quick instinct proved to be a true prophecy, for when the letter was opened it was found to contain an urgent request for another spell of foreign service. It was a call to a place of incalculable difficulty and to a position of unimagined, unsought, and unwelcome responsibility.

The Great War was not yet over. Peace still delayed her coming, and hope had been deferred so long that the hearts of many began to fail for fear. It was no ordinary time, and the work indicated was no common task. Under normal conditions the invitation to take charge of our extensive interests in the Transvaal and Swaziland District would have needed deep thought and much earnest prayer; but in view of all the special circumstances of the time the necessity for distinct guidance was emphasized. Many problems had to be studied and settled before the final answer could be given. What visions immediately

presented themselves! There was the thought of children to be left behind; a family broken into sections; years of separation and anxious thought for those who would be far away. There lay in the recent past nine years of happy toil in the city which we loved so well; there were round about us troops of faithful friends whose true affection and loyal support had made the hardest work a joy and a delight. There were thoughts, too, of revered parents whose advancing years made an early removal only too probable. All this and much more had to be quietly faced, thought out under many aspects, and with due regard to varied interests, both public and private. But the real nature of the final reply was never doubtful. Before many hours had passed the matter was settled beyond the possibility or the need for further consideration. Once more the house was filled with smoke; once again the vision of the Great Lord who calls unworthy men to be His servants was vouchsafed; again the Holy Presence brought

out sharply the sense of human unfitness for heavenly commissions; and yet again there went up from mortal lips that chastened but confident cry, 'Here am I, send me.'

In such moments of abasement and exaltation there is revealed in the soul that deep sense of Vocation which makes men strong to suffer or to serve, without which a man is bound to fail in the supreme moments, becoming a helpless opportunist, or the victim of a periodical depression which destroys the inspiration of endeavour as it makes absolutely impossible the joy of achievement. Well might Moses, the servant of God, cry in the moment of his self-distrust, 'If Thy Presence go not with me, carry us not up hence'; well might the Risen Lord command His disciples to wait quietly until there came upon them that enduement of power from on high which was to be at once the sign and the seal of a heavenly call. Thrice happy is the soldier who, in the day of the fierce fight, has no misgiving as to the meaning or the validity of the com-

mission under the authority of which he carries on his conflict.

Nor can it ever be supposed that the feeling of certainty and authority derived from a vivid realization of vocation will lead to anything but a truer understanding of one's own limitations. The more clear and definite is the call to any high and solemn task, the deeper will be that sense of incompetence for its fulfilment which wrung from the heart of the apostle the anxious cry, 'Who is sufficient for these things?' the sharper will be the fear of failure; the more complete will be the soul's utter and constant dependence upon Him in whom is our sole sufficiency.

CHAPTER II

THE NEW LAND

How faint, through din of merchandise
And count of gain,
Have seemed to us the captive's cries!
How far away the tears and sighs
Of souls in pain!

THE Transvaal and Swaziland District includes the whole of the Transvaal and Swaziland, a part of British Bechuanaland, and that section of Portuguese East Africa which lies between Tongaland and the Limpopo River. In a description of the District, found in the minutes of its first Synod, the western boundary is given as the Kalahari Desert. From the Kalahari to the Indian Ocean, and from the Limpopo to the Vaal—that is the area over which the work is spread, and it is more than three times as large as England. But even such a statement gives a very in-

adequate conception of what the evangelization and administration of the District really means. It is true that three thousand miles of railway have been opened, or are about to be opened, but there are still tracts of country much larger than Yorkshire untouched by this rapid and pleasant means of transit. We have many native churches that are eighty, ninety, or even a hundred miles from the nearest railway station. In reaching some of these places the only mode of travelling possible is very much slower, and far less comfortable, than that adopted by John Wesley in England a hundred and fifty years ago. There are still a few cases where a minister has to drive or ride a distance equal to that from Nottingham to London.

The Transvaal lies between the 22° and 28° South, and, being barely outside the tropics, might be expected to be very hot. In some parts the heat is very trying during the summer months ; but, on account of the general elevation above the level of the sea, the climate is, on the whole, delightful.

Pretoria is in the same latitude as Lourenço Marques, but, being nearly four thousand feet above the level of the sea, there is an almost incredible difference in the temperature. Johannesburg, lying a thousand feet higher still, has quite a bracing climate. The greatest possible variety of scenery is found. Towards the south we have the prairie-like high veld. This is a vast table-land that rises from the south and the west. In winter it is excessively cold, but the air is so thoroughly dry that snow is seldom seen, and it is the rarest thing for rain to fall during the winter. This fact makes the climate so helpful to persons afflicted with diseases of the chest. However cold it may be there is a cloudless sky, and brilliant sunshine, day after day for weeks together. The high veld is a vast open stretch of grass, beautifully green in summer, but dead and brown in winter. One may travel for fifty miles without seeing a single tree, except such as have been recently planted.

The low veld of the northern and eastern

parts of the Transvaal is of an entirely different character. Here we have great mountain ranges, dense bush, abundant timber, and all the varied flora of a sub-tropical region.

The Transvaal is said to be the most richly mineralized country in the world, and perhaps that statement can be maintained, whether we think of the variety or the extent of its mineral resources. The Premier is the largest diamond mine that the world has seen, and the largest diamond of which we have any record was discovered there and afterwards presented to the King of England. Of the gold that has been found we need not speak. It is estimated that there are ten thousand square miles of coal-bearing areas, and one particular coal-seam has been proved to be over two hundred feet in thickness. Vast quantities of iron ore exist in different parts of the country, in many cases lying conveniently near the coal-measures. Copper is found in large quantities, also zinc, lead, silver, graphite, and many other substances

which in days to come will have their use and their value.

But for us the main interest of the country lies in the people who inhabit it. With few exceptions, the Boers are connected with one of the three Dutch Churches that are found in the Transvaal. The English residents belong chiefly to the commercial or mining classes. But the great majority of the people are natives of various races and tribes. The Basuto and Bechuana peoples predominate; but we also find Zulus, Swazis, Amaxosas, and other small communities. The South African native is not a negro, and should never be classed as such. He belongs to the great Bantu family, which occupies the country as far north as the Equator. The men are generally tall and well built. They have gifts of expression not always found amongst more advanced people. Among their beliefs witchcraft had a large place, and wrought deadly mischief. Among their social customs polygamy has bulked largely, and still holds many in bondage.

It would be impossible to name a mission field where the problems are more complex and difficult. They touch upon the sphere of politics, of sociology, and of other matters in a most perplexing way. Of one thing only are we quite certain, and that is the adaptability of the religion we teach to meet the needs of all the various races and classes with which this fascinating country is peopled. Through storm and intermittent conflict the issues will in due time be found; but nothing will more effectually lead to a final and just settlement of the questions that press themselves upon our attention than the universal diffusion of the spirit of that gospel which we are commissioned to preach to every creature. It may be said that we have in South Africa a seething chaos of unsolved problems. It is easy to discuss these things from a distance, to denounce what is wrong, to suggest infallible remedies, to draw invidious and misleading comparisons. But to face the difficulties where they actually exist, to go down to the historical and social

roots of the questions that baffle us, to collect all the facts, to safeguard apparently conflicting interests, to secure all the rights of the more backward races without retarding the progress of the more advanced—this is a task that will test to the uttermost the highest wisdom of the churchman and the best statecraft of the politician.

CHAPTER III

THE DAYS OF FIRE

The land is red with judgements. Who
Stands guiltless forth?
Have we been faithful as we knew,
To God and to our brother true,
To heaven and earth?

STRANGE and sad has been much of the history of South Africa, and the latest chapter has been the saddest of all. The fair land is bathed in perpetual sunshine, but tragedies mark every page of her records. Her sorrows are enshrined in her very names. Weenen is the place of weeping. Blood River tells of the day when the assegais flew as a cloud and human life was poured out like water. The great national festival of Dingaan's Day recalls a terrible story of suffering and massacre and bloody reprisals.

But the Three Years' War was the last and

crowning misery. Then was seen the awful spectacle of the white races locked in deadly strife, while the very savages stood by and wondered. We may well leave to a calmer posterity the thankless task of exactly assessing the responsibility and precisely and justly apportioning the blame for that deplorable conflict. If it be said that there are worse things than war, it can be readily replied that such things are very few.

When we arrived in South Africa the last shot had been fired, and quiet was once more restored to the distracted land. With a joy that cannot be understood by those who have never known the bitterness of exile, the people were flocking back to their homes. These homes had been left at a moment's notice, left, as they thought, for a few weeks or a few months at most. Then followed the long dark days of despair, the wearing uncertainty about loved ones of whom no tidings came, the daily anxiety about the property left behind. At last the red tide that had flowed so strongly was stemmed,

and from all points of the compass the people trekked straight for home.

But what a home-coming was that! Flocks and herds had been swept away; the smiling homestead had disappeared, or only remained as a blackened ruin. It was possible, in those days, to drive for a hundred and fifty miles without seeing a single farmhouse that was altogether untouched. Another journey of two hundred and fifty miles only brought into view about a dozen cattle and less than fifty sheep. In some country towns, as at Ermelo, the very churches were dismantled and destroyed, and again the bitter cry was heard, 'Our holy and beautiful house is burned up with fire and all our pleasant things are laid waste.' For nearly three years, in many parts of the District, the altar fires were extinguished. No sound of prayer or Christian hymn was heard. This was especially and generally true of our native churches. Nearly all our native people had been scattered, and some had miserably perished. The stress of hunger or

danger had driven many to distant places, while thousands had been hurried into the various concentration camps.

But no sooner was martial law suspended than the people rushed back to their old homes—if homes they could now be called. With astonishing rapidity services were re-established, and in many localities the work soon returned to something like its normal condition. Within six months we had filled up the decimated ranks of our church membership, and at the first Synod we actually had the unexpected joy of reporting an increase of four hundred members over and above the numbers recorded at the outbreak of the war.

The search for the true explanation of this quick recovery will lead us back to the beginnings of our mission in the Transvaal, and will fill us with unbounded admiration for the faithful men who laid the foundations and wrought at the superstructure in the earlier years. That history is full of startling surprises, exciting romance, valuable lessons,

solid encouragement for all who live and labour for the salvation of Africa's many tribes and peoples. In the next chapter we must briefly sketch the rise and growth of a work which stood the testing fires so well, and emerged from its terrible ordeal with such slight traces of permanent damage. The bush that Moses saw was not consumed, though it burned with fire, and he marvelled at the sight; but the tree of Transvaal Methodism not only survived the flames, but sent forth fresh shoots, green leaves, choice flowers, and even bore fruit in the later days of that fiery time

CHAPTER IV

SMALL BEGINNINGS

Saw ye not the cloud arise
Little as a human hand?

THE founder of our Church in the Transvaal was not a fully equipped and formally appointed missionary, but a simple and uneducated native named David Magata. The history of this humble man throws a clear light upon the vicissitudes and manners of those early days. It is not easy at this distance of time to weave into a closely connected whole the fragments of his story that have been preserved to us, but the main outlines are thoroughly attested by witnesses still living. David Magata was a native of the Magaliesberg, and was taken captive by the fierce Matabele who came sweeping down upon the weaker tribes in periodical raids.

For some years the captured youth was a personal attendant upon the famed Moselekatse, whose principal kraal was at Mosega, not far from the present town of Zeerust in the western Transvaal. Meanwhile the Great Trek had taken place. For reasons which cannot perhaps be quite understood at the present time, a large number of Boers resolved to break away from British rule in Cape Colony, and seek a new home in the unknown lands beyond the Orange and Vaal rivers. The ostensible reason was the deep dissatisfaction of these men with the action of the British Government in the matter of the abolition of slavery. It may be that a good and noble thing was not carried out in the best possible way ; perhaps the Imperial Government was not well served by its agents and advisers. The generosity of the Government's compensation was obscured and largely nullified by the method in which that compensation was paid out. But there can be no doubt that other coincident and subsidiary influences were at work. The restless spirit

of the explorer was strong on the men of that generation, and a great and insatiable land-hunger was in their hearts. But whatever views we may hold as to the actual causes that led to the movement, no one can be blind to the determination, the bravery, the spirit of stern endurance which characterized the bands, numbering about ten thousand persons, that left such civilization as they knew and went forth to found a new country. They suffered terrible hardships, and their line of march could be traced by the graves that they left on the way. Mile by mile they fought their way forward, sometimes battling with beasts of prey, sometimes beating back hordes of warlike savages. In that long procession there was a lad of ten years of age named Paul Krüger, whom we meet many years later as the iron-handed President of the South African Republic. Lines of influence converge in the strangest way, and we shall find that the Great Trek had much to do with the establishment of the Methodist Church in the Transvaal, and Paul

Krüger will appear later on as an actor in the drama that was being wrought out.

As the time passed the emigrant Boers pressed northward, and eventually came into deadly conflict with Moselekatse, who suffered utter defeat and fled before his white assailants. Amid the confusion of those days David Magata made his escape, and, fleeing southward, took no rest till he arrived safely at Thaba 'Nchu. Here he heard the gospel in the Methodist church, was convicted of sin, brought forth fruits meet for repentance, and in due time was baptized and received into the church.

Then there came into his heart that eager yearning for his friends which is one of the most easily identified verifications of true conversion, and he went off to the distant Magaliesberg to tell the good news to his own people, if haply they might still be there. But he found no trace of them, for all were dead or dispersed, and he went to Potchefstroom and settled there. Then began the great work of his life. Without call or status

or salary, he became our first missionary in the Transvaal. With a zeal that approved itself as apostolic in its eagerness, its constancy, and its disinterested motives, he sought out the people and preached to them the gospel which had so changed his own life and thoughts. Morning, noon, and night, he was ever on the alert. In the market-square, by the wayside, in the lowly huts, on the quiet farm, he spoke to all who would listen, and in glowing words told of the joy he had found in the Saviour whom he commended to them. He seized the strangers who passed through the town, and to them he told his story. In this world we shall never know how far his influence extended, what subsequent movements, apparently unrelated, were really the fruit of the seed that he sowed beside all waters.

But one day these earnest and self-imposed labours were brought to an abrupt and unexpected termination. The Boers were greatly incensed that the gospel, which many regarded as their own peculiar heritage, should

be publicly proclaimed by this ex-slave to his own despised countrymen, and, by order of the Landdrost, David was lashed to a wagon-wheel and flogged on the public square of Potchefstroom. But the sentence went further, and, in addition to the indignity already put upon him, he was banished from the Republic. In accordance with the terms of this order David went to Natal ; but the zeal of the Lord ate him up, and his spirit knew no rest. Under this strong and holy compulsion, he set out for the northern parts of the Transvaal, and met Paul Krüger on the border. The latter was now Commandant, and his rapid rise to power showed the existence of those qualities of determination and persistency which in his later years made him a dictator among his own people. The young Commandant heard David's story, and then gave him written authority to return to Potchefstroom. Probably Krüger saw in this incident a fair opportunity for administering a much-needed rebuke to the men of the capital, who were ever inclined to

take too much upon themselves; but we may well believe that higher motives helped to produce that document, which meant so much for this persecuted and defenceless evangelist. History does not record the manner of David's reception at his old home; but evidently the leaders of the people there knew that their wisdom lay in honouring Krüger's permit, for David seems ever after to have lived and worked without molestation. Always more or less eccentric, he developed a restlessness in his later life which led him to take long journeys for the purpose of preaching the gospel he loved. He ranks as the Billy Bray of the Transvaal.

The more formal organization of our Transvaal Mission may be traced in the official documents. In the year 1865 we find the first mention of the Transvaal in the *Minutes* of the Conference, and Potchefstroom is put down as a place where a minister is 'earnestly requested.' Two years later a minister was actually sent, but for some reason his stay was very brief. In that

year we have a membership of twenty-two persons duly reported. Thenceforward, for four years, we lose sight of this mission altogether; but in the year 1872 the matter was evidently taken up with some determination, for we find that the 'Mission beyond the Vaal River' has a recognized place, and three ministers—George Blencowe, William Wynne, and George Weavind, are appointed to Potchefstroom. Mr. Blencowe was no stranger in the Transvaal. In 1868, being then stationed at Ladysmith in Natal, he gives a detailed account of a visit which he had recently paid to Wakkerstroom in the eastern Transvaal. He says, 'Wakkerstroom, in the Transvaal Republic, is 125 miles distant. I have only been three times. . . . The Landdrost assured me last week that the whole neighbourhood were, and felt themselves, greatly indebted to me for coming. . . . The Republic only wants the righteousness and truth of the gospel to make it a paradise.' Later in the same year he gives a striking account of the baptism of a

Russian Jew. In December 1869 he reports another visit to Wakkerstroom, and a first visit to the sawyers in the Pongola bush. He also preached in a house about thirty miles west of the station formerly occupied by Mr. Allison among the Swazis. Up to this point Mr. Blencowe's labours had been apparently confined to the eastern side of the Transvaal; but in September 1871 he paid his first visit to Potchefstroom, approaching that place from Harrismith in the Orange Free State. He left Harrismith on Monday the 11th, and reached his destination at sunset on the 16th. For a minister who had travelled thirty-two years this was excellent riding, as a glance at the map will show. How one admires the restless energy of these pioneers who, without waiting for formal instructions, were always pushing out to new centres and pressing forward to new victories!

The Rev. J. M. Ludorf had visited Potchefstroom and laboured there for some months, but it would seem that his appointment was

of an informal character. That was during the time that Potchefstroom appeared on the *Minutes* as a place where one was wanted. It seems to have been felt that in those early days our hold upon the work was of a precarious and uncertain nature. In the *Missionary Notices* for 1873 there is a very suggestive foot-note, written no doubt by one of the Secretaries of that day, which runs as follows: 'We wish to remind our readers that this is a trial mission, to ascertain whether we can occupy the vast country between the Vaal and the Zambesi rivers.'

The Rev. Frederick Mason, to whom all students of South African Methodism owe a great debt, is of opinion that this note was written by Rev. W. B. Boyce. At any rate, there the note stands as a strange expression of a fear and a thinly veiled prophecy of probable failure.

In 1874 the name of James Calvert, of South Sea fame, appears as a member of the staff, and we find the first mention of Pretoria as a place to which a minister is to be sent.

The years that followed were troubled and anxious. The country was poor and the people unsettled. In 1877 came the first annexation, with its subsequent complications and strife. But through all these trying days the work was maintained, though progress was slow and only achieved with immense labour and amid many discouragements, so that when the war of 1880 came the number of members in the Transvaal only totalled seventy-eight, namely, seventy at Potchefstroom and eight in Pretoria. That was a smaller number than had been reported four years earlier. Many causes contributed to make the advance slower than might have been expected. There were frequent changes in the staff; the cost of travelling and the immense distances made supervision insufficient and uncertain; for several years the country was in a most unsettled condition; then came the sieges of Pretoria and Potchefstroom, with all the attendant miseries and distractions of the first Boer war.

CHAPTER V

LATER HISTORY

Now it spreads along the skies,
Hangs o'er all the thirsty land.

THE second stage of the history of the Methodist Church in the Transvaal opens with the meeting of the first Synod, which assembled in Pretoria on Monday, January 23, 1882. Only three ministers were present: the Revs. Owen Watkins (in the chair), S. Barrett Cawood, and C. Stuart Franklin—the last being still in the third year of his probation. It is a happy circumstance, and one that shows how recent has been the organization of our work in the Transvaal, that all the brethren who attended the first Synod are still in the full work of the ministry. The Rev. George Weavind was

also a member of the District staff, but he was taking a much-needed furlough in England.

In order to obtain a clear knowledge of the situation, we must briefly trace the steps that had led up to the formation of this new District. It will have been already noted that it was from Natal that the work in the Transvaal had its organized beginning; and it was from the same quarter that the action was taken which led to this new development. Soon after the first annexation of the Transvaal in 1877 the Chairman of the Natal District, the Rev. Frederick Mason, called a meeting of superintendents to consider what could be done to strengthen and develop the mission in the new colony. It was recommended that speedy and effective measures be taken, and that the Rev. Ezra Nuttall should be sent to Pretoria. The Missionary Committee did not, however, act upon these recommendations at the time. At the next meeting of the Natal Synod (it is a convenient anachronism to

use this term, though it was not adopted till a later date), held in January 1878, the following Minute was passed and inserted in the annual letter to the Missionary Committee: 'We are glad that your attention has been directed to the importance of the Transvaal. . . . It will open the way to the interior. . . . It should be made a separate District. . . .' A year later the Synod went into the matter more fully, and it was again urged that the Transvaal should be organized as a distinct District, that Pretoria or Middelburg would be a good centre, and that the Chairmen of the Natal and Bloemfontein Districts should meet at Pretoria and hold a consultation, the results of which should be reported to the Missionary Committee. The Synod proved the depth and sincerity of its interest by offering to give up one European minister and two native agents for the new District, and further pledged itself to raise, by special contributions, a sum of one hundred pounds towards the cost of this fresh development. The Rev. Owen

Watkins offered for work in the new District, and in a foot-note to the stations his appointment was recommended.

In May 1880, the Rev. John Kilner arrived at Maritzburg, and at his request a special meeting of the District was summoned. Fourteen ministers were present, and there was a general and prolonged discussion of all matters connected with the work. The question of the Transvaal held a prominent place in the discussions, and the following resolution was adopted: 'This District agrees to give up one European missionary, and pledges itself to provide £200 per annum for five years. Will also endeavour to provide a number of native agents, and give £100 per annum for five years for their support. . . . Swaziland to be included in the new mission.'

So the matter stood when the third Triennial Meeting assembled in Queenstown a month later. Those who had the privilege of attending that truly historic gathering tell us that at first there were evidences of

a feeling on the part of representatives from other Districts that Natal had been a little previous, not to say officious, in making itself so prominent in advocating measures affecting the work in the Transvaal; but after full discussion and explanation, the whole meeting cordially supported all the proposals that had been so persistently put forward. The Missionary Committee was requested to send the Rev. Owen Watkins to Pretoria, appointing a minister of experience and standing to take his place at Maritzburg. The Conference of 1880 approved of this suggestion, and the Transvaal and Swaziland District appeared for the first time on the stations, with Mr. Watkins as the first Chairman and General Superintendent. At a later meeting of the Natal District it was arranged that the Revs. C. S. Franklin, Daniel 'Msimang, and M. Mokoni should be sent, as early as possible, to the new District. Three stations formerly under the jurisdiction of the Natal District were handed over, and a sum of

£1,400 from the grant made by the Missionary Committee to Natal was assigned to the Transvaal. Unfortunately, altered circumstances made it impossible to do anything towards the promised annual donations for five years ; but Natal had shown the right spirit and relinquished a part of its annual grant that was out of all proportion to the responsibilities of which it was relieved by the rearrangement. War broke out in December 1880, and prevented the four ministers from going up as soon as they intended ; but the delay was not for long. Eventually each member of the welcome reinforcement reached his destination—the European members in time to meet in their first Synod, as stated in the opening sentence of this chapter.

It was soon apparent that in all these arrangements those who made them had been well advised and had moved with a full understanding of the times. Mr. Watkins was a great traveller, and laid large plans for the extension of the work and the occu-

pation of the country. Mr. Weavind gave himself to the equally important task of training a native agency, and laid the foundations of Kilnerton, which now easily takes the first place amongst similar institutions in the colony. In 1884 the Rev. George Lowe commenced his important work at Good Hope in the north, and touched and evangelized large sections of the vast Zoutpansberg District. The Mission to the Baralong grew rapidly, and during the expedition of 1885 the Royal Engineers built for these people a large church in Mafeking, which was opened amid great rejoicing.

About this time the discovery of gold in the Transvaal gave an extraordinary impetus to the English section of the mission. Only about twenty years ago the Witwatersrand was wild, wind-swept veld. An occasional Dutch wagon rolled lazily over the barren ridges. An infrequent farmhouse was found in the more fruitful valleys. But the discoveries that were made altered all that.

The official beginning of Johannesburg only dates from January 1, 1886. To-day we sit in the heart of a throbbing town, with a large and varied population, noble buildings, public libraries, colleges and schools, hospitals, thirty churches, and suburbs that stretch for six or eight miles. When the first sale of building sites took place in Johannesburg the Rev. F. J. Briscoe was already on his way from England to become the first resident minister, of any church, on the Rand. The Rev. George Weavind and others had previously paid visits and held services, but with the coming of Mr. Briscoe there began the organization of regular church work. For six months the minister lived in a wagon, no other accommodation being available. Services were held in a shed used as a carpenter's shop. Very often the loan of an unfinished building was obtained, and when the store or warehouse was completed the church had to seek similar accommodation elsewhere. It sometimes happened that the building for the services on the following

Sunday was not secured till Friday evening, and Saturday afternoon was spent in borrowing planks for the seating. The following week the process was repeated. In the course of a few months a simple church was erected. Other ministers followed till, in 1893, the Rev. William Hudson was appointed to the superintendency of the undivided Johannesburg Circuit, and the work spread along the Reef both east and west, and eleven churches were built within three years.

During these years the territory around Delagoa Bay comes into view as a part of the Transvaal District. The occupation of Portuguese East Africa by our first South African martyr, William Threlfall, is a quite forgotten chapter of Methodist history. This devoted young minister burned to start a mission in Madagascar, and was only content to labour in Cape Colony because that lay on the road to the field on which he had set his heart. So it came to pass that in May 1823 he accepted the offer of the godly commander of a British frigate to set him

down on the shores of Delagoa Bay. He lived there for several months, and suffered incredible hardships. At length, worn down by fever, and apparently dying, he was taken on board a schooner and landed at Cape Town, where everybody prophesied his early death. He recovered, however, and went on a mission to Great Namaqualand, where he was brutally murdered. The whole story must soon be retold for the present generation. From that date Delagoa Bay drops out of view of the Methodist Church until the time of which we are now writing, and once more we find that our Church has an interest in that region, for in the *Minutes of Conference* for 1891 we read this simple statement: 'Delagoa Bay—to be visited.' Behind that uninspiring line there lies the whole story of Robert Mashaba, which is a fitting sequel to the history of the martyred Threlfall. Once more we find that the wind bloweth where it listeth.

Mashaba was born near Delagoa Bay.

Left motherless at an early age, he was brought up by his grandmother. After she was killed he was cared for by other relatives, until he began to take long journeys with his father, who was a mighty hunter of the elephant and other wild animals that abounded in that region. For awhile he worked in Durban, but on returning home he was again employed as an assistant in the exciting hunting trips organized by his father and his uncle.

About this time there came to Delagoa Bay a cousin of Mashaba's who had acquired some little education in the British Colonies. This youth suggested that his friends were being robbed when they sold their hides, and advised them to insist upon having the hides weighed out, saying that he would attend to the business for them as he could *read the scale.* This announcement was the *tolle, lege* of Robert Mashaba, and it awoke within him the first conscious desire for knowledge, the first wonder at his own ignorance, and at the great world that lay

outside his ken. By that one sentence, lightly spoken, the whole course of his life was changed. What a revelation we get of the primary processes of the human mind! '*I can read the scale,*' said young Mashaba to himself again and again; and in that hour he determined to win that knowledge for himself and to win much besides. He too would know the scale and read the clock, and master many other mysteries of the white man's world. With such a goal in view Robert went again to Natal to seek work. The passion for knowledge grew so intense and uncontrollable that in the eager thirst of his soul he prayed to the spirits, to his dead mother, his murdered grandmother, if haply they might give him the key to the hidden mysteries of the mind.

Soon after this he was overjoyed to hear of a night-school, where he promptly presented himself. In a few weeks he made such progress that a *First Royal Reader* was put into his hand. A little later he heard

his first sermon, which dealt 'with a young man who took his father's goods and went away!' The topic will be easily identified, though Robert forgets the actual words of the text. Then we find him in great spiritual anxiety, 'kneeling before the pulpit' and crying for mercy. After this his passion for learning grew by what it fed on, and carried him on to new and larger projects. Having saved a sum of £40, he entered himself as a student at the famous Lovedale Institution, where he made rapid strides in the acquisition of useful knowledge. In Kimberley he became a class-leader; and then his heart drove him back to his own people. Reaching Delagoa Bay, he proclaimed himself a Christian, asked permission to hold family prayer, gathered a few children together, held Sunday services, and won converts, one of the earliest being his own father. He opened three outstations, and the work spread on every side. He was eventually brought into touch with the Chairman of the Transvaal and Swaziland District, and so we find the entry to

which we have referred; then in 1893 we turn to our *Minutes of Conference*, and in answer to the question 'Who are now received on trial?' we read 'Robert Mashaba, Native Assistant Minister.' How soon the line is read, how commonplace it all appears, how little did the men who voted that resolution in the Conference Chapel at Cardiff understand what pathos, what a victory of grace, what possibilities for a heathen race lay behind that act of theirs!

A fine romance, tinged with some sadness in these later days, attaches to the history of our mission in Swaziland. This is a compact little country, about the size of Yorkshire, richly mineralized, not so healthy as the Transvaal, with scenery in parts reminding one of wild Wales.

In the early days of our Natal mission the Rev. James Allison founded a station at Mahamba, on the south-western border of Swaziland. In 1841 the missionary and his flock were driven from the country by the vindictive Swazis, who slew several of the

native Christians. Daniel 'Msimang, then a mere lad, escaped with his minister and settled in Natal, where he amassed a considerable amount of property. When native ministers were wanted for the newly formed Transvaal District, Daniel 'Msimang offered himself, and returned to Mahamba, where he rebuilt the native church. He was a man mighty in prayer, and it is said that as he pleaded with God the wild Swazis wept, they scarce knew why. His home was a beautiful example of the transforming influence of the Christian religion, and exercised a great power for good on the heathen around. The mission prospered, and on one occasion as many as thirty adults were baptized at one service.

Thus the work spread from point to point. There were moments of deep discouragement, times when the movement seemed backward rather than forward; but through all these interesting years the territory occupied grew ever larger, the number of members steadily increased, and native helpers were

being quietly disciplined and prepared for the time when their services could be utilized for a great advance along the whole line.

CHAPTER VI

THE FIRST SURVEY

Say not ye, There are yet four months and then cometh harvest ? behold, I say unto you, Lift up your eyes and look on the fields, that they are white already unto harvest.—JOHN iv. 35.

WE arrived in Johannesburg at half-past nine on the morning of October 30, 1902, and a few hours later the programme for a preliminary survey of the District had been drafted and sent to the printer. This programme was adopted after the fullest consultation with trusted local advisers, and provided for a visit to nearly all the strategic points, and promised opportunities for intimate conferences with many of the most experienced ministers at the different stations. That long journey was full of the most pathetic

interest. Everywhere the country still bore the marks of the recent struggle. Blockhouses flanked the principal lines of travel; the bones of fallen transport animals whitened many a plain; little cemeteries, many of them evidently improvised, showed the places where brave men had fought and died. Some miles from Carolina the veld was covered for more than half a mile with the glistening bones of twenty thousand sheep which had been captured and then slaughtered in order to prevent them from falling again into the hands of the enemy.

The means of transit were severely restricted, and the available accommodation was frequently of the rudest description possible. The traveller was glad to lodge as best he might; sometimes on the hard ground, and then in some simple native hut, and yet again on the rough benches that constituted the sole furniture of a country native church. Hundreds of questions were asked, and the answers carefully noted,

during those early journeys. The end of the visitation brought some very deep convictions, which took shape in several clearly defined plans.

And first of all this: the peculiar conditions under which we live compelled the conclusion *that English and Native work must be vigorously prosecuted, simultaneously and in their due proportions.* We have had no other mission field where the same problem has presented itself in the same way. We have had successful colonial missions, as in Canada and Australia; and great native missions, as in Fiji and China and India and Ceylon. In the Transvaal both are combined, and groups of white people are interspersed with huge masses of heathen natives. It has been, in the judgement of many, the glory of our Church in South Africa that she has held the balance even as between the two kinds of work, never neglecting our own kinsmen according to the flesh, and never turning a deaf ear to the piteous cry of the heathen. No doubt it

has seemed at times as though there was excess on one side or the other, but, taking a long and dispassionate view of the general policy of our Church, it would be difficult to maintain a criticism that would materially affect the statement made above. Our policy in this regard has been again and again commended in the strongest terms by competent authorities of other communions. In this respect much is due to the fine spirit, the wide outlook, the sane judgement, the massive good sense, the well-balanced sympathies, of the Rev. William Shaw, the father of our Church in the Eastern Province of Cape Colony. Easily first as the truly apostolic founder of colonial churches, William Shaw was a missionary in every instinct of his soul. The trusted friend of English settlers, the adviser of high officers of state, he was most of all the beloved and revered friend of the native peoples and their chiefs. Sitting in his study at Salem, soon after his arrival in the country, he was able to write: 'There is not a single missionary

between my residence and the northern extremity of the Red Sea.' In the contemplation of that startling fact his heart was stirred within him, and he was led to project a chain of mission stations from the Fish River to Natal, a distance of four hundred miles. Hence it came about that he who had been a consummate pastor of English churches turned his steps, at the first opportunity, towards the wide stretches of heathen Kafirland.

Those who did the pioneer work in the Transvaal were animated by the same spirit, and had accomplished much; but large spaces of the country still waited for effective occupation. This policy needs no defence. It will avail little to bring men out of heathen darkness if numbers of nominal Christians are relapsing into irreligion and practical atheism. Work amongst our own countrymen is often as utterly difficult and discouraging as it is absolutely necessary.

It would be interesting to inquire how it is that in a new land accepted principles

frequently appear to lose their validity and their hold. Sometimes it seems necessary to ask whether the religious life is affected by mere locality; whether certain types of that life are subject to geographical distribution, like the fauna and flora of the different zones. We are told that the roots of the graceful lily of the valley can be taken to certain tropical regions, and, planted in suitable soil, they quickly draw to themselves the needed elements for a vigorous life. In due season the blade appears, and shows a more perfect green in the stronger light. Then comes the gem-like flower, and one dreams of the leafy spring-time in another land. But the first flower is the last. The more generous sun has drawn out all that the plant has to give. The root itself will survive, and the green blade will appear in its season, but it blooms no more for ever. We have too often seen the same thing in another sphere, and one who came out eager and zealous ran his course in a very brief space. How is it that the old fervour finds it so hard to survive

under the stronger light ? Is the fault in the new land or in the old ? No doubt it lies partly in both. In the older communities there is a terrible danger that the man should deceive himself ; that he should mistake for conviction what is a mere by-product of habit, or education, or public opinion ; that his religion should be conventional and mechanical, destitute of the vital power which alone will survive in new surroundings. So that, for the safety of the people themselves, this side of the work is quite essential. It may surely be expected also that the raising up of a strong Christian community will, in the long run, greatly promote and strengthen missionary effort. All that has been expected from this process has not yet been realized, but there are deep social and historical causes that have operated adversely. A competent knowledge of these causes will both moderate our expectations and increase our charity. Yet enough has been done in this direction to encourage us to look for greater things when the Spirit of our Lord is fully poured

out. We have had numbers of devoted English local preachers who have delighted to preach the gospel to the native. Quite recently one of our English members in the Transvaal gave one hundred pounds a year, for three years in succession, for native work.

It did not require very profound study of the situation to realize the urgent need for *an immediate and extensive development of purely missionary operations.* The spiritual destitution of the natives themselves would surely appeal to the least pitiful heart. But for our own sakes we must carry forward the evangelizing processes which have been begun. If the country is to be a fit residence for Europeans ; if families are to be brought up in moral and physical safety ; if civilization is not to be fatally lowered,—then the whole mass of native life must be speedily sweetened by the truest and most potent Christian influences, and elevated by the constant exposition and enforcement of the loftiest ideals.

Our first study of the country brought out very clearly and forcibly the demand for *a great development of the educational activities of our Church.* We referred just now to the native peoples. Here are whole tribes hungering for knowledge, dimly conscious of their own ignorance, and the limitations that it imposes upon them. Owing to circumstances over which the earlier missionaries had no control, the day schools were few in number, inadequately staffed, and very often poorly equipped. But evidently our first duty was to educate those who would later on be the teachers of their own people. This matter would brook no delay. In a later chapter we shall find that much has been already done to supply this lack by the rapid and extensive development of the Training Institution at Kilnerton.

The total absence of any *provision for the industrial training of women and girls* was another fact that stood out with quite painful distinctness. For long ages the Kafir woman has been the only recognized agri-

cultural labourer ; but under the new conditions the age of the hoe and the spade is rapidly passing away, and great social evils will result from this revolution in the life and occupations of the Kafir woman unless she can be thoroughly trained, in early life, to domestic and industrial ways. Better far that she should still work in the fields than that she should hang about the kraal or the location, unkempt and untaught, a menace to society and a misery and a burden to herself.

In the remoter parts of the country we noted *fine openings for medical mission work* which would do much to alleviate human suffering and at the same time dramatically demonstrate the gentler charities of the Christian faith.

The end of that journey found us with a programme practically completed. Most of the details have since been carried out, or partly carried out. The programme laid down has needed amplification in one part, or suppression in another ; but fuller knowledge

and a wider experience abundantly confirmed most of the early impressions, and approved the main lines of the policy which was then adopted.

CHAPTER VII

THE GREAT ADVANCE

Let thine eyes look right on.

THE Great Advance really began early in 1903. During that year no fewer than fifteen additional ministers were sent to the Transvaal and Swaziland District. Several of these were ministers of standing and experience who, in the home churches, had given full proof of their ability and fitness for posts of peculiar difficulty. Existing circuits were greatly strengthened, the Rand was fully occupied, and the standard of our Church was planted in nearly every town and village of the Transvaal. Within a comparatively short space of time ministers were located at the following places: Christiana, where there was no English minister; Rusten-

burg, which had been casually visited thirty years before; Ventersdorp and Lichtenburg, which completed our occupation of the western Transvaal; Standerton, on the eastern line; Witbank, the centre of a coal-mining district, where there was neither church nor minister; Belfast, of which the same can be said; Waterval Boven, the head quarters of a railway population and entirely destitute of the ordinances of religion; Vereeniging, where we had the same conditions; Ermelo, which had been left vacant since the war; Pilgrim's Rest, Benoni, and other places which had been necessarily left to lie fallow since the pre-war days. The work in Pretoria, the capital, was developed by the appointment of a minister to Sunnyside, a rising suburb; and at a later date the same was done for Gezina and South End, also in the Pretoria Circuit. On the Rand ministers were also put down at Turffontein, Berea, Auckland Park, Maraisburg, Ginsberg, Cleveland, and Randfontein.

This reinforcement of our army of occupa-

tion was followed by an era of Church extension such as the country had not seen before. The mere enumeration of the main facts will weary the reader ; but it is perhaps well that there should be a permanent record of the doings of that extraordinary and exhilarating time. Within the municipal area of Johannesburg the story runs thus : at Bertramstown, Fordsburg, and Ophirton the English churches were enlarged. At Berea, Auckland Park, Norwood, La Rochelle, Denver, Vrededorp, and Jeppes Extension new English churches were erected; while Fordsburg, Turffontein, and Cleveland had new manses, in addition. At Spes Bona, also in Johannesburg, a substantial native church, with minister's house, was built ; and at Ophirton, in the same circuit, a good brick church was acquired by purchase, for the natives on that side of the city.

Turning eastward, and following the line of the Reef, we come to Germiston, with its twenty thousand white people. Here a

church and manse were built, the former being opened by Sir Arthur Lawley, the Lieutenant-Governor, who made a sympathetic speech. Three miles farther on Ginsberg had its new church, placed in the midst of half a dozen thickly populated mines. Yet three miles farther eastward the handsome church at Boksburg was dedicated amid great enthusiasm. Six miles farther still we come to the new township of Benoni, where Lord and Lady Selborne attended the dedicatory service, the former having previously made a speech of much importance, which was cabled to far-distant parts of the empire.

Westward of Johannesburg we find new English churches at Brixton, Maraisburg, Florida, and Randfontein ; a house for the native minister at Krugersdorp ; various native churches at different points ; and the English churches at Roodepoort and Randfontein Mines enlarged and renovated.

Following the western line of railway, we come to Potchefstroom, famous as the first

capital of the colony, memorable as the scene of a long siege during the first Boer war, and of peculiar interest to us as our first station in the District. Here we find a new English church and schoolroom, also rooms for the minister, a native church enlarged and improved, and a house for the minister alongside. A journey of twenty miles brings us to Klerksdorp, where we have held services for many years. Here there is a new English church, a manse enlarged and brought up to date, and a new native church which ranks as one of the largest and best in the District. Our next stopping-place is Bloemhof, where the church was all but destroyed during the war. Complete restoration was effected; a new native church and evangelist's house were built in the location. We then come to Christiana, a picturesque little town on the northern bank of the Vaal. Here we have a new English church and a native church, with house for the evangelist. Then we have a breathing-space till we come to Mafeking, the head

quarters of our remarkable mission to the Baralong. The whole Baralong nation, living in its own reserve, depends upon us for religious ministrations, no other Church having entered that extensive district. The whole story of this mission, in its earlier and exciting stages, may be read in the detailed narrative of the devoted Samuel Broadbent. In this circuit, at the present moment, we have *two thousand five hundred* members and members on trial, *one thousand* children in our schools, and about *five thousand adherents*. In this old-established and well-organized mission there was naturally not so much need for rapid extension as in other parts of the District, where the work was of more recent origin, or had now to be started; but the plant of the circuit was immensely improved by the erection of large churches at Rietfontein and Modimola. Churches were also built at Polfontein and Mashutle. The English church in Mafeking was improved, and a church was built for the Cape coloured people, among whom we have a vigorous and

growing cause. Crossing the country eastward we come to Mabiestad, where we have a large native membership. Another denomination had a fine substantial church which was practically forsaken, and the Chief bought both church and mission-house for our use. Pressing on we come to the lovely little town of Rustenburg, where we have a new English church, and a church and house for the native section.

Nowhere has the advance been more marked than in the capital itself. At the beginning of the period under review we only had one church in Pretoria; now we have churches, in addition to the Central, at Sunnyside, Gezina, Pretoria West, South End, and Pretoria North. Several other sites have been secured for future use. Sunnyside also has a new manse.

Taking our course northward, we travel some seventy miles and reach Warm Baths, the centre and head quarters of the large Waterberg Mission. Here we bought a site, ample in size and suitable in situation,

and on this ground we have a new mission-house and a native church, and residence for the native minister. Farther north still we find rooms for the English minister at Pietersburg; a new native church; and a native minister's house at Good Hope, which is twenty miles away. Trekking eastward, we cross the Great Oliphant's River and enter the far-spreading Sekhukhuniland Circuit, which covers an area larger than that of the largest English county. In this territory we had no foot of land till 1904, when the Government gave us a suitable plot of about twenty acres, on which we have since built a native church and house. This has given to our work a security and permanence which aforetime it lacked.

If we take the railway line that runs from Pretoria to Delagoa Bay we shall have to keep our eyes open all the way. At Witbank we find a new church. The devoted young minister who went to commence our work here was met by curses from those whom he wished to help. Ralph Connor has nothing

better to tell than the story of Witbank, which for obvious reasons cannot be fully told here. Let it be said that prejudices melted, opposition broke down, hard hearts were won, and the beautiful church which we can see from the train marks the victory achieved by a young minister who lived entirely for others. The two native churches that have also sprung up in this District tell a story almost equal in romantic interest. At Middelburg, on the same line, the English church was enlarged, a new manse was built, and a large native church put up in the location, with minister's house attached.

Coming to Belfast, we find a beautiful English church. The walls of this church are new, but they already carry a memorial tablet on which is inscribed the name of Mrs. Girdler, the wife of the first minister. Her gracious personality, unselfish work, and untimely death made a profound impression upon the whole community. We pass Machadodorp, where we have a new native church and a site for an English church if

that should be required later on. Our next stopping-place, Waterval Boven, was suffering from complete spiritual destitution. The very memory of better things seemed to be dying out. They used to tell of a good Scotchwoman who was busy in her garden on Sunday morning, utterly ignorant of the fact that it was the Lord's Day, till she was reminded in sarcastic tones by a near neighbour. Here a church was built and is the centre of a Railway Mission, that covers long stretches of the line. A native church and house were also built.

Leaving the main line, we come to Barberton, which was once the centre of the gold-mining industry. Barberton has fallen on ill times, but our work is still well maintained. The record here includes a new manse, the native church enlarged, and a new house for the native minister.

The end of our eastward journey finds us on the shores of Delagoa Bay. In this important place we had not an inch of ground, but we secured a most eligible site in the

centre of Lourenço Marques, on which we have erected a cottage for the missionary and a substantial native church. The latter cost £500, and was the sole gift of Alderman Agar, of York. At 'Nkasane there is also a new church, which stands on an eminence, and shows for miles round the bay.

Again making Johannesburg our starting-point, and travelling along the Natal line, we come to Heidelberg, where both native and English churches were enlarged and a house built for the native teacher. At Nigel, in the same circuit, we have new English and native churches. Still following the railway, we reach Standerton, one of the towns occupied since the war. After much trouble we secured a central site on which there stands to-day a church and manse. On the other side of the town we find a capital native church and house. A drive of sixty miles across the veld brings us to Ermelo. This charming little town was burnt to the ground during the war. Only one small cottage, in which an elderly woman was

lying on a sick-bed, was spared. Ermelo is the head quarters of the Swaziland Mission, which covers an area equal to that of Wales. The whole District suffered terribly, and after the war it was a matter of beginning again, as far as property was concerned. At Ermelo itself we now find a new mission-house, English church, native church, rooms for English minister, and native minister's house. We also have new native churches at Carolina, Piet Retief, Volksrust, and at Embabaan, the new capital of Swaziland.

Leaving Johannesburg yet once again, we come to Vereeniging, noted for evermore as the place where the great peace was made in May 1902. In the house of our first steward they served afternoon tea on the table on which the famous agreement was signed by the well-known men who gathered for the final negotiations. We were the first to supply Vereeniging with religious services; and after four years we report a new English church and manse; a new native church and house in the location; also

another native church near the coal-mines which are a feature of the place.

But the largest and most important scheme of all has yet to be mentioned. The Kilnerton Training Institution, named after a former well-known secretary of the Missionary Society, is five miles from Pretoria. The two buildings in use before the war were partly demolished during the great struggle. Our first work was to restore these damaged buildings and make a modest beginning. Since then a complete scheme has been carried out, including the erection of dormitories, class-rooms, lecture-halls, workshop, dining-room, hospital, and other necessary buildings. We can now accommodate about eighty students, and the Institution is full. The staff was greatly strengthened by the appointment of two European laymen as instructors. Last year ten native normal students from the whole Transvaal gained the Government certificate, and eight of the ten came from Kilnerton. On the same farm, about half a mile away, we have erected

a Girls' Institution at a cost of £2,000. There is accommodation for over forty boarders, and we have made a good beginning in our efforts to do what so much needs to be done for our native women and girls. Near to this Institution we have built a house for the head master. It should be said that at Pretoria we have built two Soldiers' Homes, which are doing useful work among the troops, under the care of our own chaplain.

This list is already too long ; but it should be noted that we have only seen the chief centres and the main lines of communication. In the remote parts of our wide rural missions scores of simpler native churches have been built, generally by the unaided exertions of the people themselves. The humblest structure really deserves a place in the record ; for each has meant careful thought, deep loyalty, generous enthusiasm, personal service, earnest prayer, love for the Church and for the great Lord of the Church. In these things we have the only but sufficient endowment which makes the Methodist

Church what she is in all lands where her influence is felt.

Progress can also be reported in other directions. The demand for native literature has not been met, but we have made a modest beginning. Class-books with Zulu and Sesuto introductions have been published; the Book of Offices has been translated into Sesuto, and is adding to the impressiveness and effectiveness of our Sacramental and other occasional service; the First and Second Catechisms have been brought out in Sesuto, and are having a ready and extensive sale; a new edition of the Shironga Hymn-Book is almost exhausted, and a revised edition will soon be sent to the press. The First Catechism has also been translated into Shironga.

A Superannuation Fund for our native ministers has been established, and is already approving the principles upon which it was founded. The Missionary Committee generously started the Fund with a gift of £500, in return for which they are relieved of all

further responsibility, and the contributions of our native churches have already raised the capital invested to more than £1,000.

It would be enough to make the very stones cry out if we did not devoutly acknowledge that by the blessing of God something has been accomplished; but it is wise to leave the things that are behind. The vast undone shuts out every other thought, and calls for new enterprise, more strenuous endeavour, wider labours for the coming of that kingdom in the tribulation and patience of which we are all brethren and partakers.

CHAPTER VIII

TIMES OF TRIAL

For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and her gold.—HOSEA ii. 8.

AFTER the war came the Great Depression; yet not immediately after, for there intervened a breathing-space and a brief time of hope. It was not surprising that commercial troubles should follow such a season of utter dislocation, but the strange thing is that so few anticipated the cataclysm that threatened to completely overwhelm the country. For three years, while the commercial fabric of the Transvaal lay in ruins, the coastal colonies were busy reaping a rich harvest. The principal towns were

crowded with refugees, military officers, and the miscellaneous and floating population brought in by the war. Millions of good Government money passed into circulation, and for awhile it seemed as though the old economic fallacy that war is good for trade had actually been converted into a sound principle of finance. Even in the area most affected by the war it was a year or two before the real nature of the crisis unfolded itself to the public understanding. The people rejoiced, on their return, in the restoration of settled conditions; and some felt certain that the assured supremacy of the British flag was a sufficient guarantee for abiding prosperity. The savings of a lifetime, in too many instances, were gladly spent in rebuilding the home or re-starting the business. And from all points of the compass men came as to a new El Dorado. The capital of the newcomers added to the common stock, and increased the volume of expenditure. Houses were at a high premium, and hundreds of buildings went up as

if by magic. For a time all went well, and then men began to stand aghast as the exact nature of the position began to reveal itself. The community was like a man who has used up all his capital in buying his farm or building his house; there was nothing left for stock or furniture or present expenses. On the top of all this there came great difficulties connected with supply of labour, grave political unrest, general economic disturbance, and a complete shaking of public confidence.

To add to the trials and confusion of the time the agricultural interest was at its lowest ebb. Special forms of disease devastated flocks and herds; for three or four years the rainfall was much below the average, and when at last the rain came in abundance, and all the country smiled with a generous harvest, the locusts came down in unprecedented numbers and swept away the prospect and promises of the rich reward of toil which had seemed so well assured and so close at hand.

On the Rand there was the terrible strike among certain sections of the white workers, which brought nothing but vexation and loss to the strikers themselves, as well as to many others who were just as really, though indirectly, affected by that event.

So disaster followed disaster, crash came on crash, and many who had been wealthy suddenly found themselves penniless. The ranks of the unemployed were recruited at a rapid rate, and assumed alarming proportions. The difficulty was aggravated by old and unworthy theories about the dignity of the white man, and the unsuitability of manual labour for the dominant race. The influence of these theories is terribly persistent, but is naturally modified in its effect by varying local conditions. In their despair men began to leave the country, as mariners will desert a sinking ship. It happened in some cases that those who were needed most were the first to go; while others, who had neither capital nor character,

were compelled to remain, and in many instances became a charge on the charity of the benevolent, or menaced both the reputation and the safety of the better and larger part of the community.

In such a time the duty of the Church was sufficiently obvious and manifestly difficult. She had to preach hope to people on the borders of despair ; she had to proclaim that man does not live by bread alone, and seek to raise the thoughts of the people to Him whose claims had been too often ignored and forgotten in the more prosperous days. She had to hold out a helping hand to the needy when her own resources were in a state of bankruptcy. Her ministry was more than ever necessary when it was more than ever hard to maintain it. In one church where the congregation all but kept up to its former numbers, the offertory dropped from £25 a week to less than £12. In many smaller places the loss was in the like proportion. But through all this trying time the work was kept going, and no retreat was

sounded. The best people manifested a cheerful faith, a resolute courage, a buoyant hopefulness, which saved themselves and helped to save many others.

It is no part of our duty to seek to expound more fully the deep and complex causes of all these troubles; but there can be no doubt that some of the evils that came upon the country were of the preventable order. It is as unsafe as it is unnecessary to play the part of a judge in attempting to fix the responsibility or to assign the blame; and in a case like this recrimination is the last weapon of disappointment and the final refuge of unreasoning despair.

Sooner or later, all will be well. The country has immense resources, and will recover from all her troubles. Anaemia is a stubborn and tedious disease, but not necessarily fatal. Meanwhile the lessons of these dark days will not be wholly lost. In any case the land is for those, and only for those, who in the gloomy present still believe in

the brighter future. In politics, in commercial affairs, and most of all in spiritual work, the men of faith will survive, and win a full reward.

CHAPTER IX

THE GREAT FUNDS

For love's strength standeth in love's sacrifice.

In the darkest hours of the great depression there was conceived and carried out a scheme which brought instant, if only partial, relief to many heavily burdened Trusts. In the early days it had been proposed to start a Fund which might serve a twofold purpose. It would have been a concrete expression of the people's thankfulness for the return from exile, and at the same time it would have removed many serious financial difficulties, and placed the entire work of the Church upon a sound basis. The need could hardly be exaggerated. Let the true facts be recalled, and set down for reflection. In

the days before the war large and costly churches had been erected—not costly because they were ornate, but expensive because of the conditions of the country in which the work was done. As in many such undertakings, in a much older country, heavy debts were left to be liquidated in succeeding years; but before the strain of the original effort was well over the crash came, the congregations were scattered, and the churches were closed for an indefinite period. From that moment the whole income of each church ceased, but the expenditure, at any rate under the main heads, went steadily forward. The interest due on borrowed moneys accumulated at a rapid rate. Other expenses mounted up, and reached an appalling total before the regular income of the church was again available. In one such case the war-time arrears amounted to no less a sum than one thousand pounds! The accumulated deficiencies were added to the capital debt, and the figures might well alarm the most optimistic. Still it was be-

lieved that with a return of prosperous times the worst might be faced without fear. But all calculations were falsified. The better times never dawned; and about the middle of the year 1907 it was plainly seen that a crisis was rapidly approaching. The state of affairs lay heavily on the hearts of many, and a number of loyal laymen met, in a quite informal way, to discuss the situation. At the same time, quite unknown to them, a long official correspondence had issued in the offer, on the part of the Missionary Committee, to set aside ten thousand pounds from the proceeds of the sale of certain lands in the Transvaal on condition that an equal sum should be raised in the District itself. The most sceptical were compelled to see a Providence in this striking coincidence. But even a sum of twenty thousand pounds would not meet the desperate necessities of the case; and, after much thought and prayer, it was proposed to raise a sum of fifty thousand pounds by way of a Million Shillings Fund, and so sweep away all the debts of the English churches at a stroke.

At a large and representative meeting of ministers and laymen held in Johannesburg the whole idea, in all its bearings and issues, was fully expounded; and, after ample discussion, the scheme was solemnly adopted by a standing vote. There were many doubts in the minds of the people; some pleaded for still further delay, others would have modified the plan, but the great inaugural meeting, to be counted as the most remarkable religious gathering held in the Transvaal, reassured the doubters, converted the waverers, and launched the Fund on a tide of holy and thankful enthusiasm. There followed meetings at Pretoria and in every church in the District, and many of these gatherings were as wonderful, in their own way, as the inaugural meeting. Some were reminded of the early days of the Thanksgiving Fund or the Twentieth Century Fund in England. Now, as then, the ministers were in the van of the movement, and set a high example. At the moment of writing the local receipts amount to *eleven thousand pounds*, making

it possible to claim the grant from the Missionary Committee and assuring an immediate reduction of debt to the extent of *twenty-one thousand pounds*. Thus the original purpose and challenge of the Committee has been fully met. This result has been achieved amid a deepening commercial gloom and in the face of obstacles that might well have daunted the stoutest heart. But half the year has yet to run, and if there be the least return of prosperity much will be added to the result already attained. In any case much will yet be done, and the final result will call for a glad doxology.

From the first it was expected that our native people would take their full share in this great movement; but it was also thought, for reasons which are locally satisfying, that they should have an entirely separate organization. The variety of language, the need for making it quite clear to the slower native mind that all they gave would be used for the purposes of the native church, and the desirability of securing an

equitable division of labour in the heavy tasks involved, all made it seem better to have a clearly separated section of the Fund for our native churches. The objects of this section, too, were different. Happily our native property is not heavily burdened with debt; and it was a great joy to be enabled to contemplate the allocation of most of what the native churches might raise to new enterprises. The aims of this section of the Fund were set forth as follows: all debts were to be paid; assistance was to be given in the erection of larger and better churches; day schools were to be increased in number and better equipped; the houses of our native ministers were to be simply but suitably furnished; hostels were to be built at the main centres so that children from the remote places might have the advantage of attending a first-class day school; and finally a sum was to be set apart to promote the production of cheap literature for our native Christians. Such a programme could hardly fail to commend itself to the people mainly

interested, and from the first meeting it was seen that all was well. The organization of this section was exceptionally difficult. Hundreds of our people are never seen except on Sunday. The remoter places are almost inaccessible to the deputations appointed, partly on account of the expense involved in the long journeys, and partly on account of the time needed. But the meetings at the principal centres have been full of encouragement. At Mafeking the people have already paid or promised over five thousand shillings; in Johannesburg they have reached a similar total; at Good Hope the meeting lasted for several hours and the final result was announced in the following terms: twelve hundred shillings, five bags of mealies, five fowls, five sheep, twelve goats, one donkey, one pig!

When this matter was first laid before our native ministers and laymen, they insisted upon aiming at ten thousand pounds as the sum to be raised by the native churches. In better times they would do it; but whether

they accomplish all they wish or not it is a noble thing that such a purpose was in their hearts. The results already achieved make it certain that all the debts upon our native properties will be wiped out. We have no doubt there will be a surplus for those fresh developments which are clamouring for attention.

CHAPTER X

SOME FACTS AND FIGURES

Already on the sable ground
Of man's despair
Is freedom's glorious picture found,
With all its dusky hands unbound,
Upraised in prayer.

It is always difficult, and not a little dangerous, to attempt to set forth the results of spiritual labours in arithmetical terms; but, on the other hand, it is only by the use of figures that we can provide the material for forming a just conception of the character and extent of the work about which we write.

During the past six years the bounds of Transvaal Methodism have been greatly extended. The following particulars will give a general idea of the directions in which

this has taken place. In a former chapter we spoke of material progress; we will now confine our attention chiefly to the increase of the living Church. This is the end for which all other things exist, this is the final cause of all our plans and labours. We may first summarize the facts as to the material fabric of the Church. The main figures are the following:

	1902	1908	*Increase*
Churches . . .	132	348	216
Other preaching-places .	294	637	343
Ministers' houses . .	10	23	13
Soldiers' Homes . .	—	2	2

Let it be remembered that in every one of these buildings, however small and unadorned, men and women meet for worship, they hear the living word, they are brought into touch with the elemental truths of religion, they have expounded to them the obligations of the Christian ethic, they receive the consolations of the gospel, their eyes are lifted to eternal things. Slowly but surely human character is being formed by

the reiterated impact of the divinest influences.

Turning from the material fabric to the living agency, we have again to note gratifying progress. The wisest missionaries have always been ready to recognize that their own functions have natnral and well-defined limitations. It is the work of the English missionary to supply the first evangelistic impulse, to found a church, to train workers, to supervise and control until his supervision and control can be safely withdrawn. The task of evangelizing the heathen and the responsibility for the pastoral care of indigenous churches must more and more be left to the native evangelist and pastor. The Spirit of God is not limited by race or education or temperament, and it cannot be supposed that He will not call out and anoint and commission men of every tribe and tongue where the gospel has been received. We have cause for the most devout gratitude when we think of the living agency of our Transvaal Church. The earlier native

ministers were often men of limited education; but they had personality, character, energy, directness, singleness of purpose. These high qualities made them mighty preachers to their own people. Nothing could quench their evangelistic zeal, and out of a living experience they so preached and testified that many were added to the Lord. Not the least impressive lines in the appended table are those which give the number of the voluntary workers. Other Churches have their strong points: this is one of ours. It is an inspiration to think of *twelve hundred and seventy-nine local preachers* going forth week after week to minister to groups of their own countrymen. Our Church could never have grown as it has grown, nor be maintained as it is, but for this great army of unpaid workers. But it is time for the figures to speak:

	1902	1908	*Increase*
English ministers . .	24	52	28
African ministers . .	17	35	18
Evangelists . . .	34	55	21

	1902	1908	*Increase*
Day-school teachers . .	77	112	35
Sunday-school teachers .	521	787	266
Local preachers . . .	607	1279	672
Class-leaders . . .	510	1028	518

We now go a step further, and come to the actual Church itself. There has been no great, sweeping revival, but a steady ingathering which has been in progress year in and year out. The revival will come in due time, but we hardly dare to pray for it to be hastened. For already the grain ripens too quickly for us; the people press into the Church, and almost take it by force. Training, discipline, culture, can barely keep pace with the daily increase. During the past six years and a half about *twenty-one thousand persons have been baptized, of whom more than ten thousand were adults gathered out of heathenism,* and received into the fold after long probation and careful instruction. In some cases that probation runs on for three or four years, and this fact accounts for the large number on trial for membership. Even

figures may be eloquent, and surely the following cry aloud to us:

	1902	1908	*Increase*
Full members .	8,794	17,007	8,213
Members on trial	3,506	6,495	2,889
Junior members .	—	1,449	1,449
English Sunday scholars . .	2,298	5,616	3,318
Total number of scholars .	7,015	12,534	5,519
Adherents .	46,615	80,417	33,802

Among numbers such as those indicated in the above returns we shall naturally find all degrees of knowledge and character. The native Christian is often criticized with much severity by those who know little of his inner life and true character. Failures and disappointments there are; weaknesses are manifest in many places; the progress towards the full stature of manhood in Christ is much slower than we could wish. Those who have come out of a slough of lust and impurity do not by a single effort gain the full mastery over every evil passion. Unfamiliar ethical conceptions are not fully realized in

a single day, nor in a single year. New standards of purity bewilder and dazzle at first. But when we take account of all the facts, when we know the antecedents of the neophytes, when we consider the surroundings amid which the new life has to be attempted, when we think of the evil example of nominal Christians, of the want of books or of the ability to read them, of the unsettled conditions of life—when all these things are fairly looked at, we are led to wonder that, among the increasing body of native Christians, we find such a large proportion that give us such joy and satisfaction. The roads that lead to the shining uplands are steep and slippery; the guides fail in knowledge or strength from time to time; the flaunting temptations of a misunderstood and unfamiliar civilization are irresistible for some; but when all deductions have been made we are still able to rejoice in the piety, the devotion, the sobriety, the industry of thousands who have turned from darkness to light and are now learning to walk as children

of that light into which they have come. It may be conceded that the African Churches bear some resemblance to the Church of the first century, as painted for us by the hand of Paul in the Epistles to the Corinthians; but the missionary, as he surveys the gracious fruits of his own ministry, can still rejoice in a holy triumph as he exclaims, with the same great preacher to the heathen, '*The seal of mine apostleship are ye in the Lord.*'

Nothing is more pleasing or significant than the extent to which the native work is self-supporting. It is a recognized principle that the allowances of the European missionary shall be provided by the Society that sends him forth; but every effort is made to secure the entire support of the whole body of native agents from purely local sources. Last year that agency cost, approximately, *ten thousand pounds*, and the total grant of the Home Committee on this account was *nine hundred pounds*. The total raised in the District for all purposes, apart entirely from the grant of the Missionary Committee,

was almost £40,000. In one year the class-money in the Witwatersrand native circuit reached the noble sum of *one thousand pounds*. The missionary contributions in that circuit for the same year reached £237. The figures in other circuits do not, of course, show the same proportions, but in their measure, and according to their circumstance, they are equally satisfactory.

CHAPTER XI

THE PRESENT NEED

Attempt great things for God; expect great things from God.

HAVING stated some of the more evident results of our past labours, it may be well that we should take a careful survey of the present position, and then ask what are the next steps to be taken in the consolidation and further extension of our work in the Transvaal and Swaziland District. It will be convenient if we deal separately with the English and native sections of the Church. On the English side we are face to face with a time of great and unusual anxiety. During the last three or four years the English population has been decreasing, and for the

moment the tide does not turn. But this fact does not alter the character of our duty, though it undoubtedly makes the discharge of that duty doubly onerous. Our English congregations must not be forsaken, even though, in some instances, they are sadly depleted. Our own countrymen need us more than ever, and a Church that fails in such a crisis can have no assured place in the future of the community. So far actual retrenchment, except in one or two unimportant cases, has been happily avoided. But we must not be content merely to hold what has been already gained. New fields await occupation, fresh enterprises must be taken in hand. In the direction of *higher education* there is a great need and a fine opportunity. The elementary education of the country is well provided for by the State. We have an admirable system, which is free, national, unsectarian and Christian. In this respect the formulated desires of our own Church have been met in almost every detail. But there is ample room for a first-class High

School for girls and a similar institution for boys. At the present time large numbers of Protestant children are sent to Romanist schools, which are conveniently placed at every important centre, widely advertised, and made tempting to many by the terms which they are able to offer. It is quite useless to warn our people of the danger of sending their children to such institutions unless we provide something equally cheap and more satisfactory in every other way. We are already in possession of ideal sites for these schools, but it would be financial madness seriously to attempt their establishment until the whole capital outlay can be provided. On any other basis we should be laying up for ourselves future embarrassment and disaster. Is it too much to hope that some who, in earlier and brighter days, made their fortunes in South Africa will be led to furnish the funds necessary for the initial expenditure? In no other way could money be more wisely or usefully laid out, or bring back a richer return—not in dividends, but

in the highest service to the Church and the commonwealth.

When we turn to the native section of the work we are bewildered by the number, magnitude, and urgency of the things that wait to be done. The Witwatersrand Mission should be strengthened and extended without delay. We have on the Rand one of the most interesting and fruitful mission-fields of which we have any knowledge. We have nearly two hundred thousand native men from all parts of the sub-continent. Their arrival on the Rand is a crisis in their lives, and thousands will be lost or saved before they return to their distant homes. Temporarily detached from tribal influences, they are susceptible in a special way to the appeal of the evangelist; but they are also exposed to the fierce onslaught of unknown and unexpected temptations. Astonishing results have been already obtained. A man is arrested, converted, instructed, baptized in one of the churches on the Rand. A few months later his contract runs out and he

goes back to his kraal in some remote part of the country. The next thing we hear is that he tried to keep quiet, but the word of God was as a fire in his bones, and at last he broke out into mighty exhortation. Many are impressed, and begin to seek that of which the preacher testifies. Then he sends pitiful appeals for a minister to come to baptize the catechumens, to administer the Lord's Supper, to found and organize another Christian church. One such man walked for a hundred miles through the thick bush that he might lay his petition at our feet. Another started four class-meetings and gathered fifty or sixty people who desired to join the Church. There are more men on the Rand waiting to be evangelized than were to be found in the whole of the Fiji islands when Hunt and Calvert laboured and triumphed in that wonderful mission. It is said that about forty languages are spoken every day, so that in touching this mass of native life we touch every tribe this side the Zambesi, and even beyond. The possibilities seem to have no

limit, either for good or evil. The compounds of the Rand will be the birthplace of souls, churches, mighty movements towards civilization, or schools for vice, centres of moral infection that will touch and contaminate the whole land. Along the Rand, which runs for sixty miles, we have about thirty native churches, four native ministers, three or four evangelists, half a dozen teachers; but the whole staff and plant ought to be trebled at once.

There are large country districts, such as Zoutpansberg and Swaziland, that wait for fuller and more effective occupation. In all these districts we come face to face with defiant heathenism in its last strongholds. These entrenched positions must be promptly attacked by an adequate and well-officered force; for they are a standing challenge to the Church, and a constant and serious menace to the steadfastness and character of the weaker elements of our native Christian community, who are thus exposed to the danger of being dragged back to those

beggarly elements of the world from which they have been so lately delivered. Heathen customs, such as polygamy and witchcraft, still hold the unevangelized masses in the thraldom of a terrible and degrading bondage, from which the liberty-giving Spirit of Christ can alone set them free.

In our older centres the industrial training of our boys and girls is a matter of the first importance. What is done in this way at Kilnerton should be much extended and amplified. Amongst other new developments, a printing-press should be established at Kilnerton without delay.

Special work among women should be started forthwith, having been delayed far too long. The Methodist Church has a fully equipped Society for work amongst women, but the Women's Auxiliary does not see its way to accept responsibility for the wide African field. And yet in no land is the need greater than in this. It would seem that the only way to secure adequate help for this work is to found a Methodist Women's African

Missionary Society. That might appear to be bringing a competitor into conflict with the interests of the Women's Auxiliary; but it is difficult to see how that can be avoided unless the Methodist Church is willing to have it thought that she has no place in her heart for Africa's women and girls.

One or two strong and fully-equipped medical missions should be established in carefully selected centres. All the facts connected with the need for such work cannot be stated in these pages; but a Transvaal Government Blue Book on Contagious Diseases among Natives supplies a terrible argument for the immediate commencement of such missions.

When we turn to the Portuguese East African section of the District it is hard to write with anything like soberness and restraint. The openings are so many and so obvious, the needs are so manifest and so urgent, the dangers of delay so imminent and alarming. The simplest plan would be to constitute this territory into a new District;

but, for the sake of the missionaries who labour there, and for other reasons which cannot be fully stated, this course does not commend itself to the judgement of those who have most carefully, and with competent local knowledge, studied the whole question. But while administrative separation is not recommended, distinctive and special financial treatment is strongly urged. We labour under a foreign flag; a recent Educational Rescript will practically banish the English language from our schools and make Portuguese compulsory, both as a class-subject and as the chief medium of instruction; we have no law, as in the British South African colonies, prohibiting the sale of strong drink to the natives; the work is recent, and was started under conditions that were altogether unusual: all these considerations make it quite impossible to apply rigidly our accepted canons of administration without certain exceptions and modifications.

For instance, the unwillingness of the Portuguese Government to allow natives to

leave the territory, and the fact that the Portuguese language is now an essential subject, debars us from making use of our Kilnerton Institution for the training of the native agents so urgently needed. Hence the following matters call for immediate attention. There should be a Training Institution founded near Lourenço Marques, or in some suitable centre; one or two additional European missionaries should be placed so that the whole of our work from the Maputa to the Limpopo can have continuous and effective oversight. This would involve the erection of one or two mission-houses, which must be built with special reference to the peculiarities of the climate, which, though not by any means deadly, is yet exceedingly trying in many parts of the country and at certain seasons of the year. In view of recent experiences freehold sites for churches should be secured, at carefully selected centres, all over the country.

The missionaries in this section of the District have other difficulties to contend

against. They suffer much from the lack of all the conveniences of travel. Horses cannot live in the country, and even if they could there are no roads, and the tracks which are used are intersected by impassable rivers. Long journeys of a hundred miles and more are taken on foot. What that means in a climate which is almost tropical can be imagined by those who have had experience. What is wanted is a light steam-launch which would carry the missionary along navigable rivers for scores of miles, and also across and around the magnificent bay, on the shores of which much of our work is found. It would need to be light enough to take the shallower rivers, and large enough to provide a safe sleeping-place in regions where the marshes reek with malaria. It is high time that another *John Wesley* mission-boat should set sail, bearing forth the sons and followers of him who regarded the world as his parish Why not let her be launched on the mighty rivers of Maputaland ?

Space runs out and the time fails. Let this be the last word: the great need, after all, is for men who are dead to the world, who walk in heaven, who live in eternity, who have in their hearts that missionary passion which will bear all things, and move on against all obstacles, if only the lost sheep may be brought back into the one fold. 'The harvest truly is great, and the labourers are few; pray ye, therefore, the Lord of the harvest that He would send forth labourers into His harvest.'

APPENDIX I

METHODISM IN RHODESIA

Our missions in Rhodesia constitute a District which was formed in 1891. The Transvaal did for Rhodesia a little of what Natal, at an earlier date, had done for the Transvaal itself. The first three Chairmen of the Rhodesia District were formerly members of the Transvaal Synod, namely, the Revs. Isaac Shimmin, Alfred S. Sharp, and John White. Mr. White still administers the District where he has laboured for the past fifteen years with such steady devotion and real success. The Revs. G. H. Eva and Michael Boweni, with several teachers, were also lent, some for a time, to the new District. The years that have passed since the establishment of the mission have naturally been

devoted to preparatory work, but already the harvest is being gathered in, as the appended figures will show. No doubt the experience of our Church in other parts of South Africa will be repeated, and the increase will be more rapid when the preliminary work has been thoroughly and carefully done. Meanwhile there is ground for thankfulness in the following table:

Churches	7
Other Preaching-places	115
English ministers	9
African ministers	5
Evangelists	16
Day-school teachers	3
Sunday-school teachers	32
Local preachers	49
Church members	518
Members on Trial	1,210
Scholars	1,118
Adherents	10,170
Local contributions	£2,307 19*s.* 11*d.*

Mr. White is walking in the steps of many distinguished missionaries of our own Church in Africa who have done great things for the people in translating the Holy Scriptures.

He has already given the people the New Testament int he Mashona language. When it is remembered that, in superficial area, the Rhodesia District is larger than France, it will be seen what a field for future work lies to hand.

APPENDIX II

THE SOUTH AFRICAN CONFERENCE

It is nearly a hundred years since the Methodist Church began her work in Cape Colony. The whole story may be read in the admirable *History of the Wesleyan Methodist Church in South Africa* by the Rev. J. Whiteside. The work extended so rapidly that in the year 1882 it was decided to form a Conference to embrace Methodism in Cape Colony, Natal, and the Orange Free State. The first Conference met in 1883. Since then there has been a wonderful growth in all departments of work, and the following are the latest statistics:

Churches	1,208
Other Preaching-places . . .	2,492

Ministers	249
Local preachers	5,214
Members	84,726
Members on Trial	31,728
Junior members	24,933
Scholars	54,712
Adherents (approximate)	303,718

APPENDIX III

THE UNIFICATION OF SOUTH AFRICAN METHODISM

THE fact that Methodism in the older colonies has its charter of independence, while the two northern Districts are still under the direct control of the Missionary Committee of the British Conference, is a little puzzling to many who take a deep interest in the position of our Church; and it is not a little mysterious to some whose relation to that Church is of the closest possible character.

When the South African Conference was formed in 1882 it was manifestly impossible to charge it with the cost and responsibility of the work in the Transvaal, which was then

in its infancy. The men who shaped our policy at that time were well advised in adopting the course that was taken, and probably those who survive are completely satisfied on that point.

More serious than the heavy cost of the new mission would have been the difficulty of finding an adequate supply of suitable ministers to carry on the work.

No one can doubt that the end to be kept steadily in view is the ultimate administrative and corporate unification of our whole Church south of the Zambesi ; but the realization of that ideal cannot be hastened by artificial means. A great influx of English population would remove the two main difficulties, and very much accelerate the unifying process. But in that case amalgamation would probably not come in the way that some expect. It might well happen that the way to the end that is sought would be found in the formation of a new Conference, with a General Conference for the whole of the sub-continent. It might, with

a growing population, be found advisable and possible to divide the territory of the present Conference into two. That might solve many difficulties, effect many economies, and promote efficiency in more directions than one. But the future will unfold both the necessities and the possibilities of the case. Let us be careful always to remember that we are one body, with one common history, with an identical purpose, with a goal which will eventually make our oneness both concrete and influential for the highest purposes. For a longer or shorter period we are bound to move on parallel lines. Let us be careful to keep the lines as nearly parallel as may be.

PRINTED BY
HAZELL, WATSON AND VINEY, LD.
LONDON AND AYLESBURY.

Date Due

BOSTON UNIVERSITY
1 1719 01057 7627
OCLC#5288944

BURNET

A mission to the Transvaal